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"MILTON'S NEW WORK."

Most of our readers have probably learned, that a Latin theological manuscript, said to be Milton's, has lately been discovered, translated and published in London; and that the work has recently undergone an American edition, and become the subject of extensive remark. Now it appears to us to be perfectly consistent with the modern spirit of literary enterprise, to suppose, that this "new work" is an entire forgery; and we have been inclined to this opinion ever since we learned that the work, among other things, proves Milton to have disbelieved in the *divinity of the Saviour*. Such a belief is utterly inconsistent with the spirit of Paradise Lost; and Paradise Regained. In these works at least, the author's sentiments *cannot be mistaken*. To say nothing as to the Poet's more *direct* representations, the whole scope and tenor of his doctrinal details, breathe a spirit to which every Socinian and Arian must be entirely hostile; and this, in our view, is sufficient proof, that at the time when these poems were written, the author was a firm believer in the Trinity. The circumstance that the writing of these poems occupied a large portion of Milton's life—that he had become blind, and must therefore have relaxed his ardour in the consultation of books, long before his Paradise Lost was finished; and that Paradise Regained was written during the period of old age, when the author's faculties had evidently begun to decline, will all tend to strengthen our conjecture. Nor must it be forgotten that the internal evidence we are contending for, is precisely of the same nature of that which the Socinians are endeavouring to elicit from the "new work."—and that it is incredible to suppose that the poet's prose and verse, should have given the lie to each other in an affair of such immense importance.

We were ignorant that any one else entertained these views on the subject, till we accidentally cast our eyes on the following extract of a communication which originally appeared in the Richmond Enquirer.

"Having the utmost confidence in Mr. Summer, [his majesty's librarian] we sincerely hope that he will give us some account of the finding of the treasure—where it has lain concealed—whether it is in the hand writing of a lady, &c. In the mean time we will venture to make one or two observations.

"The manuscript is *said* to be in the hand-writing of one of 'Milton's daughters.' Dr. Johnson, in his life of the poet, which, it has been well remarked, 'can never be surpassed,' mentions a story of Elizabeth Foster, a grand daughter of Milton's—which seems to contradict this statement at once;—'She knew little of her grand father, and that little was not good. She told of his harshness to his daughters, and his refusal to have them *taught to write*.' Milton's well known cruelty to his children, corroborates this fact.

"Again—the Editor of the New-York American informs us that in the new treatise, Milton differs from the church of England, with regard to the 'doctrine of the Trinity,'—and the Editor of the Enquirer, states (we presume on the authority of English papers) that the 'author of Paradise Lost denies the divinity of the Saviour.' If this be the case, one of two things is incontestibly proved; either that the old man changed his opinions in his dotage, or that the work in question is a forgery, for not to quote the many passages from the Paradise Lost, and Paradise Regained, which clearly and unequivocally declare the pre-existence and divinity of Jesus Christ—it will be necessary only to give one stanza from his poem composed in 1629, 'on the morning of Christ's nativity.'"

"That glorious form, that light unsufferable,
And that far-beaming blaze of Majesty,
Wherewith he went at Heaven's high council table,
To sit in the midst of *Trinal Unity*,
He laid aside; and here with us to be,
Forsook the courts of everlasting day,
And chose with us, a darksome house of mortal clay."

Now as we have not yet seen the work, and are ignorant as to the date it may bear; and have only read a few extracts from it, which, to say the least, are of an indifferent character, we shall not presume to give a decided opinion, on the subject of its authenticity: and will only add, that if it is a heterodox performance, according to the general representation: it must either have been the offspring of some other pen than Milton's, or have been written by him in his dotage or in his youth, i. e, after his mind had decayed or before it had become fully developed. In either case, Socinians have no great cause for boasting. Strictly speaking, it is not the sentiments of *Milton the poet*, which they claim in favour of their creed.

THE PASTOR'S RETROSPECT.

The London Congregational Magazine presents under this title, a long article describing the last scenes of the life of a fashionable female. The whole article is filled with instruction; but we have room only for such extracts, which embraces the narrative in the following condensed form.

Some time since, I was called to attend the dying couch of a most accomplished and interesting lady. At the request of a friend, I visited her the first time last Monday fortnight. She was sitting on a sofa, supported by pillows. On my reverting to spiritual subjects, she expressed a considerable degree of alarm as to her salvation, saying, she had the greatest fears that all would be wrong with her at last.

As the nature of her complaints rendered her recovery hopeless, I considered it my duty to tell her that her present disorders would bring her eventually to the grave, and *might* do so very speedily. I said, that every one placed in similar circumstances and destitute of genuine repentance, faith in Christ, and love to God, had the greatest reason to be alarmed. I made no effort to dispel her fears; but attempted to deepen her convictions, by dwelling on the purity of God, the holiness and extent of his law, his unchangeable hatred to sin, and his determination not to suffer it to remain unpunished. She listened with eager attention, appeared overwhelmed with a conviction of her sinfulness, and destitute of any hope of pardon. I went on to state the foundations of my own hope, & preached the gospel to her in all its freeness. She, however, derived no consolation from its truths, and said, she feared she must be forever lost. I called in her relatives, and, after reading and prayer, took my leave.

About twelve o'clock at night, I was summoned to visit her again, as it was feared she was dying. I rose from my bed, and obeyed the summons. The moon was shining in its brightness. The sea, along the shore of which I walked, was unruffled, and reflecting with a steady lustre the beams of heaven which fell upon its ample surface. No cloud hung in the atmosphere. Not even a breeze was awake to disturb the repose of nature. All was calm and silent. The impressions produced on the mind by this scene, could be no other than admiration of the wisdom and power of God and adoring gratitude to him for his goodness to his creatures. I was about to behold a scene of a widely different kind. The one proved to me, that God was wise, and powerful, and good; the other was to teach me that the exercise of other attributes was necessary to ensure the peace and happiness of a fallen world. Without, all was calm; within the doors of the house to which I was invited, all was alarm and agitation. The contrast was at once striking, impressive, and instructive.

I found Mrs. H——— leaning on the bosom of her neice, her breathing laborious, her pulse fluttering and intermittent. She was in mental, as well as bodily agony. "The hand of God pressed her sore: her iniquities were as a heavy burden, too heavy for her." I asked her relatives why they sent for *me;* that I could work no miracle, either by restoring her to health, or by affording her peace of conscience. They told me, she wished to see me, that I might pray for her. I asked her *her* wish. All she could say, was "Pray"—"Pray." We kneeled down, and I prayed that she might have pardon and peace, be purified, and made meet for heaven. She was in great agonies. The sight wrung us to the heart. But her mental pangs were much more severe than her bodily. There were several persons in the room. Some were sitting in silent sorrow—the medical attendant doing all in his power to afford assistance—her niece supporting her, and weeping over her. The poor sufferer herself, concerned about one thing only, was at intervals, when the violence of her pangs would permit, crying for mercy: "Save me, save me"—"Pardon, pardon; for Christ's sake, pardon." I left her, at five in the morning, in the same state in which she was when I entered the room at midnight.

I visited her again at nine o'clock on Tuesday morning. Her friends still thought she was near death. She could not speak, and could only express her desires by motions. I asked, "Shall I pray for your recovery?" She shook her head in token of dissent; and raising her eyes, and darting her hands towards heaven, expressed her wish to go there. "Heaven is a holy, as well as a happy place." She looked assent.—"Do you desire its purity as well as its felicity?" She assented with emotion. I questioned her as to her hatred of sin. Her looks were expressive of abhorrence.—As to her hope in Christ. The expression of her countenance was faint hope, mingled with the greatest fear, and unutterable anxiety. We prayed; and I left the room, fearing I should see her no more.

I called in the evening; she was better. An individual present turned to me, as I entered the room, and said, "Sir, she is an excellent and amiable woman," or words to that effect. "Her conduct has been irreproachable: there is no cause for all this alarm; I did not expect to see this." I immediately said, "this doctrine, my dear Sir, will not do *now*." I seated myself by her, and inquired, "have you, Mrs. H——, been that excellent woman your friend seems to suppose?"—"No," said she, (with an expression of the greatest self-abhorrence,) "*it's all wrong, it's all wrong*."—"I hope you do not think I can save you. As you send for me so frequently, I fear you are depending on *me*."—„On you! You save me!! No."—"Are you then hoping to save yourself; or have you no hope from that quarter?"—"I have no hope but in Christ," was her reply. "Keep looking to him."—"I have cried to him incessantly; do you think he will hear me?"—"I trust he will; he casts out none who come to him."—"Ah! but I am so great a sinner."

On Wednesday evening I called, found her much revived; had a long and most interesting interview; and began to make inquiries as to the period when she first knew the truth. She told me she had heard the Gospel from Mr. S. of —— Chapel; that, six years ago, her mind had been seriously impressed; that she had dedicated herself to God, celebrated the supper of her Lord, and found peace and pleasure in the ways of God. She said, that previous to her last confinement, she had found much delight in religion; had prayed fervently to God for deliverance, in the hour of her sorrow; but had requited the goodness of God with the most base ingratitude. Induced by her dearest earthly friend, she quitted the ministry under which she had been at first impressed, and attended where she derived no benefit; and, allured by the same tempter, she was soon lost in the vortex of elegant but gay society, which, fascinated by the accomplishments of herself and husband, was constantly surrounding them. She expressed the greatest abhorrence of herself, as a backslider from God, and feared she could never be forgiven. I gave her no encouragement to think lightly of her sin, but endeavoured to set it before her in its blackest colours. This was, however, almost unnecessary; she abhorred herself, and repented as in dust and ashes. "The world allured you from God. Did it give you satisfaction or pleasure." "No; it made me most miserable." "When you first began to mix with that society which has been so injurious to you, did you immediately give up prayer and every kind of spiritual exercise?" "No; my conscience would not allow this; but I gradually lost the spirit of religion." "Did you give up private devotion soon after you left off hearing the Gospel, or did you continue to pray night and morning?" "I did not give up private devotion; but I soon lost the spirit of prayer." "In what light do you now regard all those accomplishments which qualified you for that class of society which was the means of alluring you from God?" "They are all nothing to me now." "If you were to be restored to health, could you associate with your gay friends again?" "If I were, I could have no pleasure, nothing but distress of conscience, in their society."

I began to read those verses of the 51st Psalm which were applicable to her case. She was affected by all that was read, especially with the 9th, 10th, 11th & 17th verses. When the 17th was read, I made a few remarks on the encouragement it afforded to every true penitent. "I fear," says she, "my heart is not sufficiently contrite, nor sufficiently broken." "Oh, that he would soften yet more and more!"

Her mind soon began to wander; the conversation had been too much for her feeble and shattered frame. I rose to depart. She looked at me, and with a countenance expressive of the deepest self-abhorrence, directed, at the same time, her hand towards the seat I had just left. She said, "Here you have been sitting, and for a long time, by such a *wretch!*"

On the next day she was faint and low. Some of her first words were, "you are a true friend; you have told me all the truth. Now try me, probe me to the quick." Having noticed that she had expressed no determination to lead, if spared, a new life, and being desirous to know if, while she wished to live to the glory of God, she was distrustful of her own strength, I said, "Now, let us make a supposition; it is relative to that which you, as well as I, know can never take place. If you were to be restored to health, how would you act?"—"I have never thought of it." "Do you think you could forsake God a *second time*?" "I forsook God before, and I fear I should again." "Without his grace you unquestionably would! But your desire, I trust, would be towards him, and you would not willingly leave him again. What do you think of that prayer of the Psalmist, 'Hold thou me up, and I shall be safe?' "—"*That suits me.*" I left her, and returned with the most pleasing hopes that my visits had not been in vain.

On the evening of Sunday, (October 1,) after the evening service, I found her much better, and I was much encouraged by her grateful and affectionate disposition of mind. Her leading wish was, to have her own will swallowed up in the will of God. Her fears were almost wholly removed, and calmness and resignation had taken their place.

On Wednesday, I found her in great agonies of body, but her mind in a heavenly and spiritual frame. She was expecting immediate dissolution, and appeared not only prepared, but even anxious for her great change. "I suffer much, but what are these sufferings, when compared with those of my Saviour. I have been thinking of Calvary: I remember his cross. O how can I forget it! I long to depart and to be with Christ: he will receive me." I said, "He will reject none who come to him; he saves to the uttermost. 'Look unto me and be saved.'" She requested me to repeat the 23d Psalm. When I came to the 4th verse, she said, "that is the verse I mean." Under one of her most severe paroxysms which she thought would be her last, and which caused the most dreadful agonies, she said, when a moment's intermission of her pains allowed her to speak, "Soon to be in glory." She recovered; and suffered under renewed attacks. I said, "you are not to leave us yet." She said, "Oh, for patience to bear all the will of God! 'Twill not be long."

From this day till Sunday, Oct. 8th, I did not see her. On that day, I found her in a more reduced state than I had hitherto seen her—her lungs going fast—her eyes glazed, and her mind wandering. She, however, knew me; pressed my hand affectionately; said she was looking only to Christ; that, as God had spared her so long and so unexpectedly, if it were his will, she would feel pleasure in being spared a little longer, to be more established in his ways.

I saw her on Monday, the 9th. She was dozing, wandering, and gradually approaching her end. The following evening she died.

These facts are not destitute of instruction. How was the backslider filled with her own ways! And how great the long-suffering and tender mercy of her offended Lord! From this narrative, let the man who habitually neglects his religious convictions take warning; let him bear in mind, that the long-suffering of God has a limit, and if, though frequently warned, he still hardens his heart, he will suddenly be cut off, and that without remedy. And let him, also, who longs to return from the broken cisterns to the fountain of living waters, recollect that God is willing to heal his backslidings, to receive him graciously, and once more to express towards him the freeness of his love.

MEMOIR OF HINGHAM MISSER,

A CONVERTED HINDOO,

Who died at Monghyr, aged about 40 years.

Mr. Leslie, the Baptist Missionary at Monghyr, give the following account of this pious man.

We have sustained a great loss in the death of Hingham Misser, our native preacher, and the first convert at Monghyr. He was a Brahmin of very respectable caste and connexions, and a man of great meekness and humility.

On the arrival of Mr. Chamberlain at Monghyr, in 1816, Hingham Misser called on him, and requested a new Testament; which he read with the greatest diligence, noting every place on the margin that he did not understand, and returning for an explanation. This practice he continued for upwards of a year, at the same time reading it to his countrymen; when he was led to take the decided step, by renouncing caste, and by being baptized in the name of Christ.

The morning of the day on which this took place, he cooked his last meal with his family; and told them and the people of the village, that now the time was come when he would openly declare himself a Christian. They all flocked round him, and even ran after him, when he went away; saying, if he would only wait a little longer they would all become Christians with him; but he replied to them, that he had waited a sufficient length of time; that he had warned them, and told them of the Gospel of Christ: but as they had shewn no disposition to embrace it, he could wait no longer, but must follow the Saviour. A part of his family followed him to the side of the river; and, as soon as they saw him baptized, they tore their hair, and beat their breasts, and wept, and cried out that their father was now dead!—and then, with his wife and the remainder of his family, they disowned and forsook him. However, about two years after, his wife and one child returned to him; who still remain to lament his loss. She, we trust, is now beginning to feel her need of Christ. She called on us a few days ago; saying, that she was lying in the dust of sin from day to day, and wished to know Him who was the only Saviour. She has even come so far as to desire to be baptized. We cannot but hope that the death of her husband has been greatly sanctified to her.

About two years ago, Hingham Misser had to leave this place, to attend upon a law suit that was pending in the Court at Moorshedabad, connected with some property to which he laid claim. There, though he was much straightened in his circumstances, and reduced even to the most pitiable state of distress, from the want of food and clothing, yet, amidst his deep poverty, he continued to preach the Gospel to his countrymen, pointing them to the cross of Christ; and, though they often tried to persuade him to give up Christianity and return to Hindooism, where he would receive abundance of support as a Brahmin, yet he declared to them that he would rather die than forsake Christ.

A short time ago, hearing of his distress at Moorshedabad, we sent to him; requesting him to give up his law-suit, and return to this place, which he instantly did. When he returned, he appeared quite well: and was able to give two affecting Addresses at the Native Worship held in our house every morning. One of these addresses I shall never forget—its solemnity, pathos, and fervour, exceeding all that I had ever heard among the natives; particularly a part of it, in which he described the sorrow of the wicked, when they found themselves at last rejected by Christ. In his appearance and manner he was quite heavenly; and though we did not in the least anticipate so sudden a removal, yet there was something about him which seemed to indicate that he would be but a little while longer an inhabitant of earth.

On the third day after he returned, he was seized with a fever, which, in six days more, ended his earthly career. During the whole of his illness he was patient and cheerful. Just before he died, he called his wife to him, and gave her directions about his son, and exhorted her to trust in God; and then, folding his hands, began to pray; while so engaged, his spirit took its flight, and he fell asleep in Jesus, without a sigh or a struggle.

Such was the end of this good man; a man who literally *suffered the loss of all things*—wife and children, and substance—for the sake of Christ: and who *counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord*. He was a man of so much information and of such gentleness of character that he was universally beloved. Wherever he went he carried his Bible with him; and was ready at all times to make known the way of salvation. After his death, I found a number of hymns among his papers, of his own composing; which will make a valuable addition to our selection, as all his compositions are of a superior kind. I found, also, the book of Genesis translated into the pure Hinduwee. His Bible I keep, as a memorial of himself; it is beautifully written. I do not know his age exactly; but he appeared to be about forty.

Religious Intelligence.

BURMAN MISSION.

The dark cloud which hangs over the affairs of this mission, cannot fail to excite the deepest sympathy among the truly pious of every denomination. The following extracts from letters recently published in the American Baptist Magazine, point out the feelings of the missionaries under their present embarrassments; and their brighter views of the future prospects of the mission.

EXTRACT OF A LETTER FROM REV. J. WADE, TO ONE OF THE EDITORS.

Calcutta, April 1st, 1825.

Rev. and Dear Sir,—I fear the supporters of this mission will feel too much discouraged, while looking upon its present aspect, in connexion with past events. But I hope they will also look upon the divine blessings which have attended their exertions in behalf of the poor heathen, as well as upon the dark providences with which the mission has, from time to time been visited. Let them reflect that about twenty Burmans have been brought to the knowledge of the truth, whose names are enrolled with the innumerable multitude who have washed their robes white in the blood of the Lamb.

"I am as yet far from believing that present events are ominous of evil to the mission. Should the dear missionaries at Ava fall a sacrifice to Burman cruelty, our loss would indeed be incalculable, our grief inexpressible; but we hope even in that case, the friends of the mission, instead of fainting under the affliction, and leaving us to faint also, will send others to supply their place, and to strengthen our hands."

EXTRACT OF A LETTER FROM MR. LAWSON, TO THE LATE REV. DR. BALDWIN.

"Calcutta, April 18th, 1825.

"My Dear Sir,—I am sorry to say that we have not yet heard from our dear friends at Ava. The day before yesterday Government despatches announced that Arracan had fallen to the British arms. I trust that some news may eventually be obtained from this quarter, as I should think that some prisoner or other may be found who may be acquainted with the state of things at Ava. We are completely at a loss what to think on this subject. We can only leave the matter with Him who rules in righteousness. The last letter I received from Mr. Judson, was dated 13th February, 1824. Letters, parcels, &c. both from America and Europe, have been accumulating under my care, for Mr. & Mrs. J. and Dr. Price; but there is no possibility of sending them to Ava, nor would it be proper to send them if I could, till we hear from our friends. Yours, very affectionately,

J. L."

EXTRACT OF A LETTER FROM MR. WADE, TO ONE OF THE EDITORS.

"Calcutta, April 1st, 1825.

"Rev. and Dear Sir,—

* * * "There is also much to encourage us with regard to the future success of the Mission; because if, as we have reason to hope, we can hereafter preach the gospel to the Burmans without their being deterred through fear of persecution from embracing it, and if the blessing of God attends our labours, I see no cause why the word of God should not have free course and be glorified. Burmah will then open such a field for missionary labours as perhaps will not be exceeded by any in point of importance which can be found. We feel anxious for the time when we shall welcome Mr. Boardman and his Lady to these heathen shores. J. W."

EXTRACT OF ANOTHER LETTER.

"Doorgapore, April 8, 1825.

"Rev. and Dear Sir,—To find ourselves once more at home after having been travelling so long—to meet at last the little en-

deared spot we had so long prayed to see, to find ourselves at once surrounded by the little Burman flock, and beloved missionaries, truly excited feelings unknown before.

"By our last letters to America, you have no doubt heard the reasons of our being now in Bengal. Here, we are surrounded with all the necessary comforts of life, and enjoy the loved society of the dear English missionaries, yet we feel it a peculiar trial to be obliged to leave Rangoon.

"But where are the dear native Christians, who have so much endeared themselves to us by their affectionate behaviour and pious conversations? Where are our dear missionary brethren with whom we hoped to spend the remainder of our days? The poor Christians, excepting one, are all scattered we know not where, and of our dear friends at Ava, alas! we cannot cheer your hearts by one word of intelligence. A dreadful gloom hangs over their destiny —words would do injustice to our feelings for them. War still rages in Burmah, and while the English troops have made numerous conquests, and are now pressing on towards the capitol, the Burmans, though poorly able to defend themselves, are engaged in a civil war, and already there is a cry for food. It is more than a year since our dear friends at Ava have had any supplies from Bengal, so that they must now be entirely dependent upon the wretched Burmans for their daily subsistence. Oh, I could weep from morning till evening, over this sad picture of our mission. "Is thy mercy clean gone—Oh, my Father, wilt thou be favourable no more?" But faith presents a brighter scene. Burmah will soon rest from war, and we firmly believe that God is permitting this war to humble Burmah's proud monarch, who rejected the religion of Christ, and to erect the standard of the cross in the midst of this heathen empire. The prospect of returning to Rangoon, and living under the English government, where the poor pagan will not fear to examine the Christian religion, nor the poor converts fear persecution, cheers our hearts and encourages us to apply closely to the language. How dark, how trying the scenes through which we have entered upon missionary labours!

"You say, dear brother, that you "long to hear that I am happy;" will you believe me sincere, when I say, that I count the days since I left all I so dearly loved in America, as the happiest of my life.

"If I can be, in any way useful to poor Burmans, I shall envy no one the pleasures of the world, no, not even the dear delights of an American home, a father's house, and the loved society of a mother and sister. But this is a dangerous subject for my feelings; nh! how little can our dear friends ever know what it costs us to leave them.

"You ask if a "mission station is, as you fancy, a little secluded spot, where we can enjoy constant communion with heaven and with but little to draw our hearts from God." My dear brother, I think missionaries should be sanctified vessels to the Lord —and I do believe, that to those whom he calls to labour in these heathen lands, he often manifests his presence in a very peculiar manner. I have sometimes thought that Rangoon was a little Bethel, where God was pleased to dwell. Yet, even here Christian warfare is the same—we have the same sinful, unbelieving hearts, and Satan is also here, with his ten thousand snares, to watch for the poor pilgrim.

"Nothing can be more acceptable to us than letters & publications. As we brought but few books from America, we feel the loss of a good library here most sensibly. Books will therefore be most gratefully received."

Intelligence collected from the Missionary Herald for the month of November.

Ceylon.—The animating revival which we noticed some months ago, as having taken place at all the American stations at Ceylon, began to decline, it seems, after near 80 individuals had been hopefully rescued from the thraldom of heathenism, and converted to the pure religion of Christianity. The missionaries, however, soon began to entertain hopes of a second revival, which eventually took place. It began about the middle of October, 1824, (the same year in which the other was enjoyed,) when many of the native professors were observed to be peculiarly excited to prayer, and to activity in behalf of the unconverted, and when the languishing graces of others were eventually beginning to revive. The *first fruits* of the former revival, forty-one in number, were admitted into communion in January last, for which occasion a temporary building, 100 feet by 66, had been prepared; that all who desired to witness the ceremonies might be accommodated. The solemnities were attended with great interest. The English missionaries joined in the exercises; and from 12 to 1500 natives are supposed to have been present. The exercises were—an introductory prayer, singing, prayer, sermon, address to the candidates, baptism of the candidates, prayer, reading the articles and covenant of the church, baptism of the children, address to those who had then been received into communion, administration of the Lord's supper, and address to the audience. The members who partook of the ordinance of the supper, are stated to have been 86—73 of whom were natives. After these services, the question—"Who among you are sincerely desirous of becoming Christians, and are determined earnestly to seek the salvation of your souls?" was put to the audience, when more than 100 natives unconnected with the church, immediately arose, as a public declaration of their earnest belief in the importance of becoming true disciples of the Redeemer. What a glorious day must this have been for the cause of missions: and who will longer dare to call in question the importance of missionary exertions even among the blinded and stupid pagans of India! The work is the Lord's, and he will continue to prosper it.

The number of children in the American mission-school were stated, last February, at 3,600, of whom 253 were *females*, notwithstanding the prejudices of the natives against female instruction.

The importance of the contemplated missionary college is strongly insisted on by the missionaries; as among the pious youths many might be fitted for the ministry, and qualified to act as native preachers.

British Provinces in North America.

A Society was formed at Glasgow in connexion with the established church of Scotland, on the 15th of April last, the object of which is, "to promote the moral and religious interests of the Scottish settlers in North America, by sending, or assisting to send out ministers, catechists and school masters; by donations of Bibles, and by such other means, as to the directors shall seem most expedient." The Earl of Dalhousie is patron, and Kirkman Finley, Esq. President; and a committe of 24—half clergymen, and half laymen—are associated with the regular officers of the Society, to constitute a Board of Directors. One of our countrymen, Rev. Mr. Codman, of Dorchester, was present at the meeting, and seconded the motion for forming such a Society, in an appropriate speech which is found in the last number of the Recorder & Telegraph. The principal points insisted on, by the speaker, were, that such a society would provide a faithful and educated ministry; and such a ministry as is peculiarly desirable to the emigrants from Scotland; and whoever reflects on the strong and almost unalienable attachment that these people entertain for their national, as well as sectarian peculiarities, will see at once, the great importance of this institution. It is to be hoped, however, that the missionaries and teachers which are to be sent out, will be instructed not to interfere with the habits of that portion of their countrymen, who for the sake of enjoying religious privileges of any kind, have been induced to unite with congregations who dissent from the established church of Scotland. The following is an extract from Mr. Codman's speech.

"The attachment of a Scotchman to his native land, is proverbial. It is no less strong to the scriptural and expressive forms of his own church. The psalmody in no other church, is like that in his own. The action and manner—the fancies of the tables—the previous fast, and the succeeding thanksgiving, and all the peculiar exercises of a Scottish sacrament, are to him deeply interesting, and can never be equalled in his estimation, by the exercises of any other communion.

"It is important that these prejudices, as some would regard them (I would call them by a higher name—*their social attachments*) should not be overlooked; and therefore I consider the establishment of a society which shall send forth ministers of the Scottish communion, to preach the word and administer the sacraments to Scottish emigrants, as peculiarly desirable, and deserving the patronage of every friend of Scotland."

Synod of Pittsburgh.

The Synod of Pittsburgh met in Washington Pennsylvania, on the 20th ult. and continued its session till the evening of the 25th. We learn from the proceedings as detailed in the last Pittsburgh Recorder, that a prayer meeting was attended every morning, and public worship nearly every evening during the sessions; and that resolutions were passed to take measures in aid of the funds of the Synod's Tract Society; to observe the first Thursday in January as a day of Humiliation and Prayer for the special influences of the spirit; and to transfer the real estate at the Maumee [Miami] Station to the funds of the United Foreign Mission Society.

The Narrative states that great harmony prevails in the churches; that the ordinances of the gospel are generally well attended, and with the appearance of seriousness and solemnity; that Sabbath school instruction, tract distribution, &c. have been attended with success; that vice and error, though still appalling, have been somewhat checked, and are believed to be at a stand—and yet, that the Sabbath is still lamentably violated; that much lukewarmness prevails in most of the churches: and that few of them have been visited during the past year, with special revivals.

Improvements in the Monthly Concert.

It will be seen by the subjoined remarks from the New Hampshire Repository, that the views we have frequently expressed respecting the best method of conducting the Monthly Concert, are not peculiar to ourselves.

The Editor gives it as his opinion, that the following practice should be introduced into every religious society.

"Let it be the duty of a committee appointed by the church, to collect facts during one month to communicate on the first Monday of the succeeding month—facts which shall have reference to the success of the Christian religion throughout the world. Let each individual of it make it his duty to give information with regard to any particular section of the world which has been assigned him by the committee as a body. By this means, with very little inconvenience, an interest may be imparted to the meetings of the Monthly Concert, which will perhaps influence hundreds to attend in a parish, where now it is with difficulty that 20 can be induced to be present. This practice, we are happy to say, has been adopted in some places, and attended with the most cheering results. Seats that were once vacant, are now filled. Hearts that were once cold and inattentive, are now fervently engaged in promoting the interests of religion. We sincerely hope that a similar plan to the one we have proposed, will be extensively adopted, and we are confident that it will materially change the complexion of Monthly Concerts through our land. *And who will deny the desirableness of such a change?*"

The Editor also insists with much propriety on the happy influence which would result from the prosecution of such a plan, towards the lessening of sectarian prejudice.

"Much of that sectarian prejudice, which prevails among the different denominations of Christians, would be ultimately removed by it."

Vermont Bible Society.

The annual meeting of this Society, was held at Montpelier, on the 19th ult. The meeting was fully attended. After reading the report of the Board of directors, several addresses were made, and a contribution was taken up amounting to $93. The exercises were very interesting, and evinced the increased attention which is paid to the Bible cause. The Directors' report unfolded a narrative of facts, which, while it encourages the friends of Zion to persevere, tells them that long and arduous must be the labour, ere the desolations of many generations will be repaired. It exhibited some statements, which showed that even in our own land, where the light of the gospel circulates freely, yet like the sun in his meridian height, though he shines upon the high places and open vallies, still there remain many fastnesses of the hills, to which his beams have never penetrated, and many a dark cavern, where serpents hiss, and wild beasts make their habitation. We were very much pleased with the resolution which was introduced —in which the members pledged themselves to ascertain the number of families, which are destitute of the Bible in our own state, and not to relax their exertions until all shall be supplied.—*Vt. Watch.*

Missouri and Illinois.

The following very interesting detail of the state of religion in Missouri and Illinois, is taken from the Edwardsville (Illinois) edition of the Christian Almanack. We take the present occasion to return thanks to the valued correspondent who favoured us with the copy, for this and many other marks of attention.—*Colombian Star.*

Bible Societies.—In the state of Illinois there are 22 auxiliary and branch Bible Societies, now engaged in circulating the word of God "without note or comment." The first of these was formed in Greene county, December 14th, 1823.

In Missouri are twenty-one auxiliaries and branches, the principal of which is the Missouri Auxiliary Bible Society, formed in St. Louis, December, 1818. It has ten branches, in as many counties. This Society has sent copies of the Spanish Testament to the Upper Provinces of the Mexican Republic.

Sunday Schools.—The first Sunday School in Illinois was opened in Alton, May, 1819, and continued five months. One scholar, aged 12 years, committed to memory in one week, and recited on one Sabbath, 1060 verses, from the Testament. In this state, now, there are 15 County Sabbath School Societies, 80 Sabbath Schools, including about 240 teachers, and 2400 scholars. In 1824, one scholar recited, on one Sabbath, 1030 verses, and the next Sabbath 1006.* The first Sabbath School in Missouri was opened in St. Louis, for the blacks, in March 1818, by the missionaries then under the patronage of the Baptist Board of Foreign Missions. Now, in Missouri, there are 10 Sabbath School Societies; about 45 schools, that include not less than 100 teachers and 1250 scholars. Nearly all these Bible Societies and Sabbath schools, have been brought into existence in less than two years, chiefly by the labours of an individual† The schools mostly are connected with the "*General Sunday School Union for Missouri and Illinois*," formed at St. Louis, 5th March, 1825.

Preachers of the Gospel, *of every grade and denomination, including licentiates, exhorters, &c.*

In Illinois there are 1 presiding elder, 12 circuit preachers, and 52 located preachers and exhorters of the Methodist Society; Regular and United Baptists, 58 do; Emancipating Baptists, or Friends of humanity, 13; [these refuse correspondence with all slave holders,] Christian body, or as some call them, Arian Baptists, or Schismatics, 13; Presbyterians, 2; Cumberland Presbyterians, 14; Covenanters, 1; Dunkards, 1; Independents, (English,) 1; in all 155.

In Missouri there are, of the Methodist Society, 2 presiding elders, 17 circuit preachers, and 26 local preachers and exhorters; 53 do. of the Baptists; 2 Emancipating Baptists; 6 Presbyterians; 12 (probably more) Cumberland Presbyterians; and 1 Episcopalian; in all, 115.

Most of the preachers in these States are men of small education, who devote most of their time during the week, to secular concerns, and on the Sabbath and at other times of public meetings, preach or exhort, according to their abilities.

Amicus.

* In Union County, Illinois, in 1825, a girl recited, on one Sabbath, upwards of 1200 verses.

† The Rev. John M. Peck, formerly missionary at St. Louis, (Missouri,) under the patronage of the Baptist General Convention.

Ed. Star.

Messrs. Tyerman and Bennett.

In a letter to the Directors of the London Missionary Society, dated Sidney, New South Wales, Nov. 12, inserted in the London Missionary Chronicle for September, Messrs. Tyerman and Bennett say:

"We are now waiting a suitable opportunity of proceeding to China. The present is an unsuitable period of the year; but should there be a ship about the middle of December, we hope we shall not be detained longer from discharging the duties which we owe to the regions of India. We wish, if possible, to sail direct for Macoa, where we hope to meet Dr. Morrison, and then to visit Singapore, India, &c. Our continuance here, however, is not time lost to the best of causes. We hope important effects will result from our visit to this colony."

Mrs. Rowe, well known as the successful instructress at Digbah in India, has recently rendered herself peculiarly serviceable in a new department. The Missionary Station at Digbah having been deprived of its pastor by death, Mrs. Rowe, with the few pious Christian native women in her connexion, has continued public worship, by reading to the people the Scriptures, and praying with them alternately. We think it is clear, that any one may do good, who has the means and a suitable opportunity.

[*Chr. Watchman.*

Female education in British Hindostan is rapidly improving. Honourable mention is made in a London Magazine for August, of the successful labours of Mrs. Wilson, Mrs. Colman, and others, in this important service.—ib.

Ohio Conference.—The Annual Conference for the State of Ohio, commenced at Columbus on Wednesday the 12th inst. and concluded its session on the Wednesday following. Rev. Bishop George presided.

The Missionary Ship.—We understand the Ship Thames, Capt. Clasby, which carried the last Missionaries to the Sandwich Islands, has arrived at Newport. It is stated that she has made a prosperous voyage—realizing the promise that those who water others shall themselves be watered.—*Miss. Intell.*

Consecration.—On Tuesday, the 1st inst. the ceremony of the consecration of the Rev. Mr. Fenwick, Roman Catholic Bishop Elect, of Boston, was to be solemnized in the Cathedral at Baltimore, by the Rt. Rev. Bishop England, of Charleston, S. C.

REVIVALS.

Extract of a letter from a student in Middlebury college, to a gentleman in Boston, dated Oct. 19, 1825:—

"In our College the still small voice of God is heard, speaking conviction to the hearts of the impenitent. The greatest share of those that are without hope, are making the interesting inquiry "What shall I do to be saved?" Three have expressed hopes and three more give satisfactory evidence of having passed from death unto life.—Our prospects in college are more encouraging every hour. But the work stops not here. There is a cloud the bigness of a man's hand, gathering over the inhabitants of this town, and there is 'a sound of abundance of rain.' In a few families in different parts of the town, almost every individual member is beginning to tremble, in view of his alarming situation. O pray continually for the prosperity of Zion in this place.

Somerville, N. J.—In the revival at this place, the benefits resulting from Sabbath schools is very manifest. One hundred young persons all of whom have been connected with these schools, have made a public profession of religion. Of Sabbath school scholars, 30 *persons of colour* have united with the church.

Extract of a Letter from Machias Me. dated October 17, 1825.

"A revival of religion commenced here a few weeks since, and is now in a very prosperous state. About thirty are hopeful converts, mostly youth—among others is a daughter of our Senior Pastor, who by the way seems almost to have renewed his age. He preaches again to us occasionally, say, on Sabbath evenings, and the testimony from his lips seems to be very weighty. A revival commenced in August last, at Lubec: there are reckoned to be about 30 hopeful converts there.—*Chr. Mirror.*

WESTERN RECORDER.

UTICA, TUESDAY, NOVEMBER 22, 1825.

Thursday of this week, it will be recollected is the day appoined for thanksgiving throughout the state. There is something in the annual return of this religious festival, which brings with it many peculiar and endearing associations. It purports to be the thank offering of a grateful people, who have been favoured with the choicest blessings of heaven. No other people have been blessed as we are blessed. Whether we take into view, our civil, agricultural, commercial, literary or religious privileges we may well say, that no other nation has equal cause for gratitude.

There is something also, in the manner of celebrating this festival, which greatly adds to its interest. It is not merely a simultaneous expression of gratitude throughout the land, to which we allude—the mercies which we celebrate, are here clustered around us. The fruits of the earth are spread in profusion upon our board; and the dearest friends of our childhood, our youth and our riper years are assembled with us to speak of the goodness of that being who has sustained them. And who has not felt his heart glow within him, on these occasions, when the aged patriarch of such a group, like Jacob, leaning upon the top of his staff, has risen, with his children and grand children, and those of the third generation, to render thanks for the mercy which has kept them for the year past, and granted them another interview this side the shores of eternity. Mirth and festivity are far from such a scene; and every kindling emotion is in subordination to the one business before them—that of rendering thanks to the God of all their mercies.

Young Ladies' Astronomy.—Mr. M. R. Bartlett of this village has just furnished the friends and patrons of female education, with a most valuable work under the title "*A concise system of Physical, Practical and Descriptive Astronomy: designed particularly for the use of Young Ladies; though adapted to the use of Common schools &c. &c.*

Among all the sciences that are cultivated in our schools and seminaries, that of astronomy deservedly holds a distinguished place. And whether we view it in relation to the interesting facts it discloses; or to the influence it sheds on the mind of the student; we are bound to look with peculiar favour on every effort towards bringing its sublime discoveries, and its seemingly endless calculations and results, within the compass of youthful intellect.

The untutored mind conceives little of the real nature of astronomy; it looks on this terrestrial planet, as the very centre of creation; and never dream that it is a *mere speck* in the universe. But how wonderfully different are the views of him who has learned to trace his Maker's "handy work," in the wonders of the starry heavens!

The grand object of education, is to develope the faculties of the mind and give them a just direction. The memory is naturally sluggish, the apprehension dull, the understanding dark & feeble and the imagination unproductive and unfurnished with materials. The direct influence of scientific pursuits, is to remedy these defects: and other things being equal, that science should have the preference which is calculated to be the most operative in the work. And in our opinion that science is Astronomy.

Hitherto, the interesting details of this science have unfortunately been placed beyond the ordinary reach of youthful attainment, by the amount of information which has been presupposed by those who have treated of the subject. Mr. Bartlett, we believe, is the first person in this country who has undertaken to furnish the necessary facilities for acquiring a more thorough knowledge of the subject: and we are happy to add, that his efforts appear to have been attended with no inconsiderable measure of success. The work contains about 200 pages small quarto. It is systematically arranged, divided into convenient portions and presented in the form of questions and answers. The author has endeavoured to supersede the use of illustrations drawn from the higher branches of mathematics, by applying to the subject the simple principles of common arithmetic. This was a happy thought; and he doubtless owes to it a great share of his success.

Though entire perfection is not to be looked for in a first attempt of this nature, yet no pains have been spared in preparing the materials for the work; and the whole, we believe, received the careful revision of Mr. S. the mathematical professor at Hamilton College. The recommendations attached to the work are ample: it is offered to purchasers at a reasonable rate in all the bookstores of this vicinity; and we hope shortly to see it introduced as a standard class book in all the academic institutions of the country.

The Onondagas.—Mr. and Mrs. Simon, converted Jews, have gone from this place on a visit to the Onondaga tribe of Indians. Mr. S. (with how much propriety, we cannot undertake to say,) intends addressing these aborigines, as descendants from the ancient ten tribes of Israel. Such he believes them to be; he expects by thus *disclosing their origin* to them, to inculcate a salutary lesson of self respect, as the basis of more important instruction. We hope that no evil may result from this measure; and as to the benevolent feelings and intentions of Mr. S. and his lady, there is not the smallest doubt. The Onondagas, we believe, have been destitute of religious instruction, and their moral degradation is proverbial.

The Sabbath.—It appears from the Pittsburgh Recorder, that two petitions are circulating in the city of Pittsburgh and vicinity, for obtaining signatures, the object of which is to memorialize the government of Pennsylvania and the general government, on the subject of the prevailing profanation of the Sabbath. The object is a good one; but unless there should be an extensive cooperation in favour of it, among the Christian community, there can be but little to hope from the result. There has been no lack of petitions on this subject; but while coming as they have done, from single and detached portions of community, we must expect that the occupants of the high places in the nation, many of whom are themselves notorious Sabbath breakers, will continue to treat them as the offspring of superstition and fanaticism.

A Request.—A portion of our clerical readers will find an earnest request on our last page to day, which, (notwithstanding the great plainness of remark in which the writer indulges,) we hope will secure their deliberate attention. The subject has more importance than they are aware of.

"Hear my prayer."—The anthem which "Theta" notices to-day under this title, is one of the finest in the English language. The best arrangement of it we have yet seen, was issued a few years ago from the Dublin Press, and it may also be found in the appendix to Musica Sacra.

The lamented death of the distinguished citizen, to which the following communication relates, was noticed in a late number of the Recorder.

OBITUARY NOTE.

The death of *Erastus Clark*, Esquire, is an event of no ordinary occurrence. His numerous friends mourn; his beloved family weep; and the public sentiment unequivocally expresses, that in him, we have lost a fellow citizen of uncommon virtues and excellence. I have long enjoyed his friendship; and now feel, more than ever, that I *loved* him. I dare not indulge myself to delineate his character, in a manner which my own heart would dictate and approve: But the public have a deep interest and solicitude in forming a just estimate of his merits; and in preserving the memorials of his character. With the affection of a friend, but with a sincere desire to avoid extravagant eulogism; the following biographical outline is respectfully presented to the public.

Erastus Clark was the son of the venerable Doctor John Clark; and was born in Lebanon, Connecticut, on the 11th day of May, 1768. His maternal grandmother was a sister of the illustrious *Jonathan Edwards*. The rudiments of his education were acquired, and his mind and passions were disciplined, under the precepts and example of the memorable and respected *Master Tisdale*, in his native town. At an early age he entered Dartmouth College; and after a regular course, he was graduated at that institution, under the younger President *Wheelock*. He then applied himself with great diligence to the study of the Law; and was admitted to the Bar, in the Superior Court of Connecticut, at the age of 22 years. In the year 1791, he removed to Clinton, then a part of Whitestown: and after gaining admission in the Courts of this State, he commenced the practice of the law,—in a land of strangers;—without patronage; destitute of property;—without the advantages of captivating manners or address; and without the fascination of popular eloquence. His success in his profession was therefore slow: but his learning, his industry, and above all, his character for probity, gradually raised him to a highly respectable rank in his profession. In the year 1797, he removed to *old Fort Schuyler*, which soon afterward received its present name of *Utica*; and which name was first proposed by *Erastus Clark*. During his residence in Utica, he has filled various offices of high public trust, with strict fidelity, with disinterested zeal, and with independent firmness. For originality and decision of

character, his name was proverbial. An enlightened conscience was his habitual guide: and if from precipitancy or irritation, his head sometimes erred, there was a redeeming principle in his heart, which reclaimed and regulated his erring judgment and passions, with magnetic influence.

Truth is the foundation of all morality: on that rock he built his own character,—and neither the frowns nor flatteries, of foes or friends, could move him from what he deemed the course of duty and integrity. No man in our community, more than he, deserved or enjoyed the exalted character of an *honest man*. He was never known to offer the incense of flattery to any person. His frankness was sometimes ill timed and excessive. What others *thought*, he *spoke*: and this naked and unreserved habit of mind and expression, frequently gave offence, when he was not conscious of it; and sometimes betrayed apparent vanity. But of no man can it be more truly said, that those who knew him best, esteemed him most. His liberal charity, and his generous spirit, in promoting benevolent objects, and public institutions, were ever leading and conspicuous: while no man was less indulgent to his own appetites; or more self-denying in his pleasures and personal gratifications. His habits of living were simple, plain and frugal: and yet his house was the abode of cheerful, cordial and familiar hospitality.

In the more intimate and tender relations of domestic life; the virtues of this excellent man shone with peculiar lustre. The hearts of all who knew him in the endearing character of *son*, and *brother*, and *father*, and *husband*, will love to cherish his memory, with fond and grateful recollections of his devoted kindness.

The religious character of Mr. Clark, was free from ostentation; but uniform, consistent, sincere, and ardent. He lived and died in the same christian faith and practice, which so eminently distinguished his venerable and pious ancestors.

Our *neighbour*, our *friend*, our *benefactor* has gone to his everlasting reward: and so long as pure morals, sincere piety, and active benevolence, shall command our reverence, so long will the memory of *Erastus Clark* be cherished with gratitude and affection.

A friend, to whom he was "closer than a brother."

Utica, 19, November, 1825.

POLITICAL.

No foreign news of importance has come to hand since our latest dates;—and as for domestic news, the papers, in this state especially, are filled with the details of election; which, of course, have very little interest, except to the party politician. The subjoined abstracts therefore, have been gleaned from sources which are uncommonly barren; and we can only say respecting them, that they have been collected with no small share of industry.

Population of Utica.—An article in the last Sentinel & Gazette, contains the following statement.

To have a correct view of the growth of Utica, it ought to be known that it contained in 1820, but 2969 inhabitants; and, consequently, there has been in five years, an increase of 2071. The population of Utica has much more than doubled within the last ten years, and the increase in wealth and business, has at least been in proportion. A large portion of the addition to the population has been of those who are esgaged in the various mechanical arts.

There is a small mistake in the following article.

New-York.—It is said that there are at present no less than thirteen political parties in the State of New-York, viz:—Federalists, Federal Republicans, Independent Republicans, Burrites, Lewisites, Clintonians, Friends of peace and commerce, Friends of the General and State administrations of 1820, Freemen, Friends of the people, Friends of the Electoral Law, Friends of the General and State administrations in 1825, Republicans!—*Am. Trav.*

Most of the above appellations are only different names for the same thing; and have reference to one single description of people—*Office Seekers!!*

What can this mean?—Have the Creeks in reality sold out to the Cowetas the right to dispose of their lands; and must their best interests now be sacrificed to the cupidity of the Georgians? Or is the pretended document alluded to a base forgery?

From the Savannah Georgian.

We understand that during the researches of Joseph V. Beaven, Esq. for purposes connected with his proposed history of the State of Georgia, the copy of a document has been discovered by which all the Chiefs of the Creek nation (both of the Upper and Lower towns,) recognize the right of the Cowetas towns to dispose of their lands. Placing every thing else out of the question, this document establishes the validity of the late Treaty, past the possibility of doubt. The fact was alluded to by Governor Troup in his letter to the President, but the document in question was not at that time discovered. In a day or two we expect to lay before our readers, a statement of an official character, on the subject of the Creek Indians, which will be found of much interest.

This must indeed be a singular document. And there is something rather singular in the fact, that it could not be found till every other scheme of circumvention had been unsuccessfully practised upon the Creeks; and especially till just about the period of an important state election. Besides, for ourselves, we have waited many "a day or two" without hearing any thing of the *promised official statement.*

Banks.—The New-York city Banks have again adopted the resolution not to receive the notes of the country banks, unless such banks redeem their bills regularly in the city. The New-York papers regret this step on the part of the city banks. The Spectator says—"The measure was as sudden as unexpected. Since the banks have been in the habit of receiving the notes of those country banks which were in good credit, we have been favored with a sound and healthy circulation. But this measure will again flood the city with depreciated paper, and enable the country banks to throw out as many notes as they please. They will therefore be pleased with it. They do not wish to have their paper current in the city banks."

Tuscumbia, (Alabama) Oct. 25.

On the 23d inst. 21 Indian youths belonging to the Choctaw nation, passed through this town on horseback, on their way to Kentucky, for the purpose of receiving an English education.

[Perhaps so: but there is here and there an editor so stupid that his very hoaxes are in danger of being taken for truth.]

Arkansas.—The Governor of the territory of Arkansas, informs the Legislature in his message that a treaty has been concluded with the Quapaw Indians, who in a short space of time will remove beyond the Red River, which will open convenient communications with the lower settlements on the Arkansas and Mississippi. In anticipation of these movements, he informs the legislature that he has placed the militia in a situation to afford immediate protection to the settlements, should it be required. He states that the road from the infant capitol of that territory to Memphis, for which Congress has made an appropriation, has been surveyed, and that immediate steps will be taken for the accomplishment of this object, which will be a great desideratum not only to that territory but to the neighbouring states beyond the Mississippi.

[*Balt. Am.*

New-York Custom House Duties.—The amount of duties secured at the Custom House in the city of New-York, during the half year, ending the 30th of June last, was 8,184,059 dollars, and 92 cents. From present appearances, it is not at all improbable that the whole amount secured during the present year will be near 16 millions, being about two thirds of the whole amount that will be received from the Union.

Rail Roads in Pennsylvania.—Exertions are making in Columbia, Pa. to unite the trade of the Susquehannah with Philadelphia, by a rail road, to commence at the former place.

Rail Road in Ohio.—An application is to be made to the next General Assembly of Ohio, for a rail road, to commence at the head of Columbus feeder, and to pass through the counties of Delaware, Marion, Crawford, Seneca and Sandusky, to Sandusky Bay.

A project for a railway across the state of N. Jersey, is about to be brought before the Legislature of the State.

The Washington (Pa.) Examiner says, that three droves of slaves have passed along the National road, within three months. They were driven down the river some perhaps as far as Louisiana, to be sold.

Isaac H. Williamson, Esq. has been re-elected Governor of New-Jersey, for the ensuing year; Daniel Coleman Secretary of State, for five years; and William Russel, Judge of the Supreme Court.

Attorneys and Counsellors.—The following gentlemen were admitted to practice as Counsellors, during the late term of the Supreme Court at Albany.

Ambrose Bennett, Philander Bennett, Geo. W. Lay, Nathan B. Morse, Platt Potter, Thomas A. Tomlinson.

The following gentleman were admitted as attorneys, viz:

James K. Armstrong, James Dunn, Samuel Glover, Samuel Verplanck Hoffman, Lorenzo Hoyt, Harvey Humphrey, Robert W. Lansing, Edward F. Moad, Walter Reynolds, Dow Van Vetchen, John Van Vleet, Alfred Augustus Weeks, Henry G. Wheaton.

Salt.—The manufacture of salt in the western part of Pennsylvania, is carried on to a considerable extent, and the article sells at the works at the rate of 40 cents per bushel.

The majority against a convention to amend the constitution of Pennsylvania, is 15,404

Philadelphia, Nov. 11

The Bank of North America has issued a new impression of one and three dollar notes. These notes are elegantly engraved by Messrs. Fairman, Draper, Underwood & Co. and are printed on strong and handsome paper. Their circulation will lessen the perplexities often arising from the want of change.

Large Trees.—There are now growing within two miles of St. Paul's church, at Turin, in the county of Lewis N. Y. four Elm trees of the following dimensions viz:

One 25 feet in circumference,
One 28 do 2 inches do
One 30 do 8 do do
One 33 do 8 do do

Baltimore Monument.—The Monument erected at Baltimore was to be completed on Tuesday last, and the event was to be commemorated by a military display.

Mr. Niles, speaking of the late celebration, remarks, "So much for the 'big ditch'—*dug* by the people of a state, which 35 years ago, had only a *fifth* rank in the union,* and but a little exceeded even Maryland in gross population; but which is now the first of all, and through the perseverance of a few illustrious men, of whom De Witt Clinton was a chief—"the *rock* on which the storm did beat."

*In 1790 and 1820, the population of the six largest states stood thus—

	1790.		1820.	
States.	*Slaves.*	*Total.*	*Slaves.*	*Total.*
Virginia	292,627	747,610	425,153	1,065,366
Penn'a	3,737	434,373	211	1,049,398
N. Carol'a	160,572	393,751	205,117	638,629
Ms. (proper)	*none*	378,787	*none*	523,287
N. York	22,324	346,120	10,088	1,372,812
Maryland	103,036	319,728	107,398	407,350

From the Rocky Mountain.—Gen. Ashley, after having spent the last winter in the Rocky Mountains, and made excusions in the spring down several of the rivers which run towards the Pacific ocean, returned to St. Louis the beginning of last month with a cargo of furs valued at $50,000. Gen. A. fell in with a party from the Hudson Bay Company, who had taken $200,000 worth of beavers. It is said that this company have nearly 1000 men in their employ, who carry out annually immense riches from the United States territory.

FOREIGN.

Fire!—The fire in New Brunswick has been dreadful beyond description. The papers mention one instance of the country being depopulated to the extent of 100 miles. A hurricane also passed through it, to the great consternation of the inhabitants of one of the towns, who fled for their lives without the least possibilty of rescuing any of their property. The inhabitants of other towns were scarcely in less perilous circumstances. A letter, dated Mirimachi, 18th ult. after saying that the loss of lives by the fires has not been so great as was at first supposed; and that whole parties who were thought to have perished, survive without injury, adds, that from 110 to 128 perished on the night of the conflagration, and that 30 or 40 have died since for want of medical aid.

Later dates mention the recent falling of a snow storm, as adding to the calamities in that district. The case of the sufferers excites great sympathy: and liberal collections are making in Boston, New-York and elsewhere, for their relief.

Canal in Canada.—Exertions are making at Niagara U. C. to get the Parliament of Upper Canada, at their next session to authorize a lateral canal, to enter Lake Ontario at or near Niagara.

A a late census of the cities of Montreal and Quebec shows their population to be nearly equal, that of the former being nearly twenty-three thousand and that of Quebec five-hundred less.

Tunnel under the Thames.—It appears from the subjoined extract, that Mr. Carter, whose letters we have so often quoted, has little faith in the completion of this stupendous undertaking.

On our way back from Greenwich to town, we visited the Tunnel of the Thames, on its right hand bank, half a mile below London bridge. The work is now in progress; but in my opinion it is among the wildest projects of a speculating age, and will never succeed, although an unshaken confidence in the undertaking is expressed by the company and their agents, who have already expended large sums of money in it. I would as soon think of digging for Captain Kidd's pots of gold as of excavating a road for carriages under the bed of the Thames; and indeed there is a strong resemblance between the two visionary adventures. The first intimation of our approach to the scene of operation was a torent of muddy water, sufficient to turn a mill pouring from the bank into the river. After threading half a dozen dirty alleys, and of course paying a shilling each for a sight, we were by special favour permitted to mount the scaffolding where a large steam engine is at work in raising mud and water, and to descend by a ladder into the abyss below. The circular and perpendicular well is fifty feet in diameter, and seventy feet deep, with its sides walled up with brick. Its shaft has as already been sunk to the depth that was contemplated, which is thirty-five or forty feet below the bed of the river. The workmen are next to grope their way in a horizontal direction, securing the passage as they proceed by arches, models of which were pointed out to us. This subterranean road, should it ever be completed, is to be splendidly lighted with gas.

We love to quote the remarks of this interesting writer as he travels from place to place: but, for once we shall take the liberty of dissenting from his opinion; we have too good an opinion of English foresight, experience and enterprise to believe that the whole of this affair will end in mere mud and water.

Increase of the British Navy.—A hundred and fifty years ago, says Chalmers, the whole navy of Britain did not amount to 100,000 tons; it is now at least three millions of tons, employing about two hundred thousand souls.

House of Rothchild.—A Banker in Wales, who has a son in the house of N. M. Rothchild & Co. London, writes as follows to a friend in Massachusetts:

"N. M. Rothchild, of London, the great loan contractor with the European and Brazilian governments, with his four brothers, are said to be worth more than £10,000,000 sterling. In the late European wars, the family of Rothchilds were agents through whom the vast sums of subsidizing money was mostly negotiated and paid; in fact there are the Goldschmidts' establishment and transactions, are more like those of a government than a mercantile concern."

Idolatry.—There are, it is said, in China 1590 temples dedicated to *Confucius*. At the spring and autumnal sacrifices it is calculated that there are offered to him 27,000 pigs, 5,800 sheep, 2,800 deer, 27,000 rabbits, besides 27,000 pieces of silk.

The last London papers contain the particulars of Gen. La Fayette's farewell scene at Washington.

The British Parliament was further prorogued to the 5th of January.

The Turks lately punished a pirate by flaying him alive. They began at head, but when they came to the breast, the man died with the agony.

The following has been given as the average length of an out and home voyage to the east. China, 365 days; Bengal, 365 days; Bombay, 320 days; Batavia, 300

Census of Liberia.—Among the papers lately received from the African colony at Liberia, a census of the colony, compiled in the neatest and most consise manner, by Mr. Ashmun, the Colonial Agent. It embraces each expedition which sailed from the United States, giving the name of every individual the dead as well as the living, who have ever gone to the colony.

Colombia—The Sabbath.—By late Caracas papers it appears, that with the improvements and conveniences of other countries, their follies and vices are also introduced into the new republic. Indeed, in some respects, this new country seems to have already gone farther in public immoralities than its exemplars. Among the recently adopted customs of foreign nations, horse-racing holds a prominent place; but the vices of gaming, and excesses, of various kinds, commonly attendant on racing, were not sufficient in Colombia. Their racing must have the additional charm of being practised on the Sabbath. *The Colombiano* of the 14th Sept. says that on the Sunday preceding, a match for $1000 was run between a horse of Gen. Paez and another, and that the concourse of spectators was immense. It is added, "the same match will be run again on Sunday next.—*N. Y. Rel. Chronicle.*

Austrian Etiquette.—In Austria nothing can exceed the extravagant pretensions of military rank and etiquette, as observed by the reciprocal gradations of the officers. Thus a subaltern, in ordinary cases, may not presume to walk abreast of, much less arm in arm with a captain, but obliquely behind him; nor would such a disposition be tolerated in a captain with a field officer. In like manner, the amount of punishment inflicted upon the soldiers, is regulated by a certain whimsical law, dependant upon the rank of the officer who orders the infliction.

Port Wine!—The following is stated to be a chemical analysis of a cheap commodity, sold in England under the denomination of port wine:—spirits of wine, 3 ounces; cider, 14 ounces; sugar, 1 1–2 ounces; alum, 2 scruples; tartaric acid, 1 scruple; strong decoction of logwood, 4 ounces.

[*Niles' Register.*

Rome.—A tabular statement of the change in the population of this city, has been published in the *Notizio del Giorno*, from which it appears that for every twenty-five persons there is a priest, monk or nun.

Origin of the term Sterling, for money.—In the time of Richard the first, money coined in the east parts of Germany, came in special request in England, on account of its purity, and was called *easterlings*: and soon after, some of these people, skilled in coining, were sent for to London, to bring the coin to perfection, which was soon called sterling, from easterling.

The King of Benin, Africa, who has 500 wives, being anxious to add a white one, has proposed to the King of England to give him a black wife in exchange.

LITERARY & SCIENTIFIC.

Amherst College.—It was feared by many of the friends of Amherst College, that the obtaining of a charter would serve to lessen the general interest in the institution: but the details of a catalogue which has just reached us, must allay every apprehension of this nature.

The present number of students is 152, of which are

Seniors,	33
Juniors,	24
Sophomores,	45
Freshmen,	50

A Prize.—A prize of $50 was lately awarded by the American Tract Society, to a son of the venerable John Jay, for writing the best tract on some subject in connexion with the Christian Sabbath.

Vaccination.—New discoveries have recently been made relative to the subject of vaccination; and therefore, the following article, which is going the rounds of the papers by *way of caution*, may chance to prove out of date.

Test of Vaccination.—When a person has been vaccinated on one arm, the operator should vaccinate the other arm, with matter taken from the first. If the first vaccination has been perfect, the pustules on both arms will grow to a head at precisely the same time; and if this does not take place, the system has not been properly affected, and vaccination ought to be repeated. This simple test, first brought into notice by Dr. Bruce of Edinburgh, ought never to be neglected.

A skilful man, by the by, will never be at a loss for the proper test: and one who is not perfectly acquainted with the business should never be intrusted with it. Multitudes of lives have been sacrificed, by not adhering to this simple rule.

Yale College.—The officers of College have commenced their duties with improved health and strength (with the exception of Professor Goodrich, who has gone to Europe for the benefit of his health.) The Professorship made vacant by the death of Mr. Dutton, is shortly to be filled by Mr. Olmsted, who, we understand, has accepted the appointment. And several young gentlemen of talents are appointed as Tutors to fill the places of those who have resigned. But one of the most encouraging features is the number of fresh recruits who are filling up the ranks of the students. Notwithstanding colleges are multiplying in every part of our country, more than one hundred have been added to the different classes the present term.

A volume of Sermons.—We understand that the Rev. Daniel A. Clark, has issued proposals for publishing by subscription, a volume of Sermons. Those who are acquainted with the correct theology and original style of Mr. Clark, will anticipate with high satisfaction the prospect of possessing a volume of his select discourses; and those who are not acquainted with him as a preacher, will not, we believe, find any expectations disappointed which his reputation, as an able writer, and preacher, may have created.—*Conn. Obs.*

At the late Grand Musical Festival held in the Minster at York, (England,) the receipts on one night of the performance, amounted to upwards of $50,000. The expenses of the festival were computed at £20,000.

Married,

On the 29th ult. by the Rev. Mr. Bruen, the Rev. Thomas H. Skinner, of Philadelphia, to Frances Louisa, daughter of the Hon. James Davenport, of Stafford, Conn.

At Buffalo, Hon. Albert H. Tracy, to Miss Harriet Norton, daughter of E. F. Norton, Esq.

DEATHS.

In this village on the 9th inst. Charles, son of Mr. Levi Cozzens, aged 8 years.

On the 13th inst. Mrs. Laura Comstock, consort of Mr. Moses Comstock, aged 28 years.

At Homer, Cortland co. on the 9th inst. Deacon Asa Bennett, aged 48.

At Deerfield, on the fourth inst. Mrs. Abagail Dyer, relict of the late Samuel Dyer, Esq. aged 61.

In New-York, on Sunday, Maria Seabury youngest daughter of the late Right Rev. Samuel Seabury, Bishop of Connecticut and Rhode Island.

At Boston, on Friday morning, the Hon. William Gray, aged 75, a wealthy and highly respectful merchant, of unostentatious, affable and plain manners.

At Northampton, Hon. Jonathan H. Lyman, Counsellor at Law aged 42.

At Weedsport, Cayuga county, on the morning of the 29th ult. Mr. David Remington, and Mr. Henry Whitman. They were both killed by the accidental discharge of a 24 pounder, while they were acting as gunners, at the canal celebration at that place. Remington was literally blown to pieces. Whitman survived about four hours. They were both in the prime of life, and have both left young families to lament their untimely exit. "In the midst of life we are in death."—*Auburn Free Press.*

The EARL of MAR, who was so lately restored to the peerage of his ancestors, died at Edinburgh on the 20th of August last, in the 85th year of his age.

Count Below, Prussian Minister of State died in Silesia on the 10th of August.

Removal.

ALEXANDER SEYMOUR, has REMOVED to 104, Genesee-street, where he offers at WHOLESALE or RETAIL, for *Cash*, or approved paper, payable at either of the Banks in this village,

NEW GOODS,

and *OLD GOODS AT NEW PRICES.* Merchants, and others are requested to examine his Goods, as he is determined to sell at the lowest prices. Utica, 15th Nov. 1825. 6w72

Clinton Female Seminary.

TERMS.—For English Grammar, Arithmetic, Geography, with the use of the Globes, History, Astronomy, Composition, Penmanship, Stenography, Map Drawing, Needlework, together with particular attention to reading and Orthography, $5 per Quarter.

The same, with Rhetoric, Logic, Chemistry with Experiments, the Rudiments of Natural Philosophy with a few Illustrations, Moral Philosophy, Natural Theology, Evidences of Christianity, Drawing, Painting in Water Colours, and Velvet Painting, 6 do.

The same with the French Language, 8 do.

A course of Lectures on Botany, by a gentleman of science to commence the middle of June, and continue about ten weeks, 2 50 do.

Board and Lodging, 12 shillings per week. Washing 2 shillings per dozen.

The buildings are spacious, pleasant and convenient; the situation is healthful and agreeable.

The winter term commences on Thursday the 24th of November.

3w72 N. ROYCE, *Principal.*

Clinton, Oneida Co. Nov. 15, 1825.

N. B. The Pupils will furnish their own candles, candle sticks, snuffers, and towels.

Camden Academy.

PARENTS AND GUARDIANS, who are anxious for the literary and moral improvement of children and youth, are hereby informed that a School of this kind is now open in our Academy, under the immediate care of Mrs. F. A. SOUTHWORTH. Miss S. has been employed in this Institution the Summer past, and has applied her talents as an Instructress, to the entire approbation of those who have attended her Public Examinations, and witnessed the proficiency of her scholars. Her qualifications are well known, and need not our commendation. The regularity of her system produces the most perfect order; and her conciliating disposition secures the affectionate regard of every pupil.

The next Term will commence on Tuesday, the 15th of November. The branches of instruction will embrace all those that are usually taught in Schools of this kind.

Terms, from two to three dollars—Board from 8 to 10 shillings per week.

DAVID ELY,
Secretary of the Board of Trustees.
November, 2, 1825 5wp71.

POMPEY ACADEMY.

IN connexion with the Rev E. S. BARROWS, as superintendent of this Institution, Mr. HENRY HOWE, A. M. an experienced and very popular instructor, from New-England, is employed as principal Teacher. Testimonials that Mr. Howe's qualifications as an instructor, are of the first order, have been received from the Trustees of Castleton Academy, where he has been employed six years;—from Dr. Bates, President of Middlebury College, where he served as Tutor, two years;—and from several gentlemen of high literary character, among whom are the following: R. C. Mallory, of Vt. Prof. Eaton, of Troy, and Dr. Davis, President of Hamilton College.

The next term will commence on the 20th of this month. The Trustees are now procuring from New-York an excellent apparatus; and a course of Chemical and Philosophical Lectures will be delivered during the fall and winter.

Tuition in the higher branches, $4 00 pr qr.
Do. lower " 2 50 a 3 00
Board in respectable families in the village, 1 25
Do. do. in the vicinity, 1 00

AUG. WHEATON, ASA WELLS, DAN'L TIBBALS, } Prudential Committee.

Pompey, Oct. 8, 1825.

WANTED.—The subscriber wishes to employ immediately Six first rate

Journeymen Coopers.

Liberal wages will be given.

G. W. GORTON.

Rome, August 23, 1825. 1tfp1w

WHOLESALE & RETAIL.

THOMSON & LYMAN,

NO. 34, GENESEE-STREET,

TWO Doors below the Post-Office, and opposite the Museum,—are now receiving

Elegant Merino SHAWLS—Thread & Bobbinett Laces & Edgings—Figured, Plain & shaded Levantines & Gros de Naples Silks—Sinchews, Sarsnetts & Florences—Canton camlets for ladies' coats—Black, Green, Olive, Claret, Snuff, Pearl, Blue, Crimson, Scarlet & Drab SILK VELVETS—Black, Blue, Brown & Ombra Plushes—Daisy & Frog Buttons—Pipings & Gimps—An elegant assortment of 1500 pieces Ribbons, among which are superb shaded, feather edged Garnitures, for trimming fall and winter Hats—9 to 20 inch Ostrich Plumes—Camlets—Scotch & Caroline Plaids—Baizes—Flannels—Black, Blue, Mix'd, Oxford do.—Olive & Claret Cloths & Kerseymeres—Lion Skins—Bombazetts, Bombazines, & Rattinetts—250 pieces Calicoes, some splendid Rainbow patterns—Kerseymere & Angola Shawls—900 dozen shell & horn, front & back COMBS—Green Table spreads with borders—one Bale 9 & 10–4 Comterpanes—150 pair 6, 7, 8, 9, 10, 11, & 12–4 Rose Blankets—A new stock of black & white Leghorns, some of which will be sold by the Case only—Cotton Yarn & Batting—together with a general assortment of DRY GOODS, which will be sold wholesale or retail, at the lowest possible prices.

Utica, Oct. 14, 1825. 6w68.

TO RICHARD VAN DYEK, and to such of his children as were living, on the 2d day of November, 1825.

In pursuance of the last will and testament of Marinus Oudenaarde, deceased, I hereby give you notice, that you, and each of you, be & appear in your proper persons, at Utica, within six months from the date hereof, to claim the estate, consisting of a house and lot, situated on Water-street, in Utica, and which has been devised to you, by said last will and testament of said Marinus Oudenaarde, deceased, upon that express condition; or in default of such appearance, within said time, all and singular, your and such of your right and interests as devisees, will be forever forfeited; and said estate will be sold for the benefit of the American Bible Society, in pursuance of the directions of said will. Yours,

THOMAS E. CLARK, *Executor.*

Dated, 22d Nov. 1825. 6mo.73

POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

HOME.

By Bernard Barton.

Where burns the lov'd hearth brightest,
Cheering the social breast?
Where beats the fond heart lightest,
Its humble hopes possess'd?
Where is the smile of sadness,
Of meek-eyed patience born,
Worth more than those of gladness
Which mirth's bright cheek adorn!—
Pleasure is marked by fleetness,
To those who ever roam;
While grief itself has sweetness
At Home! dear home!

There blend the ties that strengthen
Our hearts in hours of grief,
The silver links that lengthen
Joy's visit when most brief:
There eyes in all their splendour,
Are vocal to the heart,
And glances gay or tender
Fresh eloquence impart;
Then, dost thou sigh for pleasure!
O! do not widely roam;
But seek that hidden treasure
At Home! dear home!

Does pure religion charm thee
Far more than aught below?
Wouldst thou that she should arm thee
Against the hour of wo?
Think not she dwelleth only
In temples built for prayer;
For Home itself is lonely
Unless her smiles be there:
The devotee may falter,
The bigot blindly roam:
If worship less her altar
At Home! dear home!

Love over it presideth,
With meek and watchful awe,
Its daily service guideth,
And shows its perfect law;
If there thy faith shall fail thee
If there no shrine be found,
What can thy prayers avail thee
With kneeling crowds around?
Go! leave thy gift unoffer'd,
Beneath religion's dome,
And be her first fruits proffer'd
At Home! dear home!

To the Editor of the Western Recorder.

AN EARNEST & RESPECTFUL REQUEST

Mr. Editor,—Permit me to address through the medium of your paper, an earnest and respectful request to a large portion of our excellent clergy.

Gentlemen,—The writer of this note, with hundreds of others, who are actively engaged with him in the same good work, have been greatly tried for a long series of years, with the evils which have resulted from an habitual and inadvertent omission of what is humbly conceived to have been no unessential portion of your ministerial duty. I allude to nothing less than an important part of divine worship.

When called upon to recommend the cultivation of psalmody among the people of your charge you cheerfully obey the summons; and when invited to preach on the subject, you do not hesitate to go all lengths in maintaining its importance. But the difficulty is, that you withhold that salutary influence from our schools of instruction, which your frequent personal attendance and advice could not fail to give; and that when in the pulpit, your psalms and hymns are selected with too little reference to the most obvious requisites of vocal music. As to metres and stanzas, permit me also to suggest, that you read too few of the one; and by far too many of the other. Few choirs are able to sing six common or long metres in succession: and the same number of stanzas can never be performed in a slow tune by *any* choir, without great weariness and great diminution of interest. Now, my request, as that of my numerous associates is, that you would give this subject some small share of your attention without further delay; and in return, I venture to engage, that, though you may not make the slightest personal pretensions to the musical art, you will yet be abundantly repaid in witnessing the progressive improvement of psalmody in your respective congregations.

ONE FOR MANY.

To the Editor of the Western Recorder.

PARTICULAR ADAPTATION, NO. VIII.

Mr. Hastings,—A considerable portion of the music which has been republished in this country, from foreign collections, was originally written with orchestral accompaniments, and designed for a community of cultivated susceptibilities.

The anthems and oratorios of foreign composition are of this kind; and the accompaniments are indispensably necessary to illustrate their design, and to enable the voices of the singers to execute the abrupt and intricate modulations which are of frequent occurrence. In this country we have no orchestra; and such accompaniments not only become useless, from our inability to perform them in their true character, but the want of them frequently destroys the effectiveness of the vocal parts. For this reason there are but few anthems of foreign composition, which can be profitably introduced into our worshipping assemblies, until the public taste becomes enlightened. There are however, exceptions to these remarks: and there are many pieces of this description, which might be so arranged as to become very valuable for common use.

"Hear my prayer," an anthem by James Kent, organist to the Cathedral and College at Westminster, possesses unrivalled merit; and its accompaniment is so simple as to render a different arrangement unnecessary, except in particular cases. There is in this anthem a soberness of melody, and a plaintiveness of character, happily adapted to the language of supplication. The duett, (which forms the first strain) to the words, "Hear my prayer O God: and hide not thyself from my petitions," involves much repetition, and response; the melody is peculiarly simple, and the words are so arranged as to possess an increasing interest throughout. This is doubtless owing, in a great measure, to the social properties of the art. That such properties exist, is confirmed by the experience of every one, for, on no other principle can we account for the absurd predilections in favour of unmeaning specimens, which have so extensively prevailed among christians; and it is the peculiar province of fugue and response, to enlist these properties in favour of sentiment, by presenting to the imagination the idea that different individuals are "vieing with each other," in the exercises of devotion. The effects produced by such contrivances, are called *dramatic*, and they form powerful auxiliaries; but when sentiment is sacrificed to them, they become irrelevant, and of course unmeaning. The words, "Take heed unto me, and hear me, how I mourn in my prayer and am vexed," are in this anthem adapted to a treble solo; the melody of which is peculiarly chaste, and is calculated to excite the tenderest emotions. The words "how I mourn," &c. are repeated in chromatic modulations, ascending several degrees of the scale by semitones, which imparts to them an increasing earnestness of expression, that cannot be disregarded by the cultivated hearer; and he is left at the close of this strain in a frame of mind prepared to appreciate the succeeding sentiment. "My heart is disquieted within me, and the fear of death is fallen upon me." The sentiment indicated by these words, as if above the powers of ordinary melody, is given in simple but impassioned recitative; and becomes effective according to the skillfulness of the manner in which it is delivered. The next strain is introduced by a short and appropriate symphony; and embraces the words, "Then I said, O that I had wings like a dove: then would I flee away and be at rest." This strain consists of a duett which so nearly resembles the first in its contrivances, that it will be unnecessary to explain it further than to state, that it is presented in a new key preparatory to the final chorus, which embraces the same words. The final chorus to this anthem, though of an animated character, is destitute of that brilliancy of expression, and those highly wrought rhythmical effects, which are usually designed for the expression of present enjoyment; and is admirably calculated for the expression of that softened and subdued feeling of dependance, and those fervent and glowing anticipations of heavenly joys, which pervade the supplications of the truly penitent. The effects which this anthem is designed to produce are strictly devotional. Yet it is often objected to such pieces, that music cannot with propriety be applied to the purposes of supplication. Let the persons who make this objection examine the book of Psalms with attention; and they will find that such was not the opinion of the inspired Psalmist; and if this does not satisfy them, I would ask, how it has happened that those eminent reformers, Luther and Calvin, were so egregiously mistaken when they sanctioned the metrical version of the Lord's Prayer?

It is sometimes objected to this anthem, and particularly to the final chorus, that the words are too much repeated, and perhaps the objection is not entirely destitute of foundation; but it is believed that the man whose musical susceptibilities and taste have been properly cultivated, would regret an abridgement of it.

Yours, &c. THETA.

MISCELLANEOUS.

ANECDOTE OF SWARTZ.

In the time of war, the fort of Tanjore was in a very distressing situation—a powerful enemy was near, and the provisions were insufficient even for the garrison. There was grain sufficient in the country for their supply, but they had no bullocks to convey it to the fort, the people had lost all confidence in the Europeans, and the Rajah in vain entreated their assistance. The only hope left them appeared to be in Mr. Swartz. "We have lost all our credit," said the Rajah to an English gentleman, "let us try whether the inhabitants will trust Mr. Swartz." Accordingly he was desired to make a speedy agreement with them, for there was no time to be lost; the Seapoys were daily dying in great numbers, and the streets were literally lined with dead every morning. Mr. Swartz, therefore, sent letters in every direction, promising to pay with his own hands for every bullock that might be taken by the enemy; and in a short time his benevolent exertions obtained for the perishing inhabitants, above a thousand bullocks. He sent catechists and other Christians into the country, at the risk of their lives, who, with all possible haste, brought into the fort a large quantity of rice, by which means it was preserved. At another time, the inhabitants of the Tanjore country were so miserably oppressed that many quitted the province. In consequence of their departure, all cultivation ceased, and every one dreaded the calamity of a famine. Mr. Swartz, without delay, entreated the Rajah to remove the shameful oppressions, and to recall the inhabitants. His advice was followed, and the Rajah endeavoured to bring back the people, promising to listen to their complaints, remove their grievances, and that justice should be administered. This, however, proved fruitless: all his efforts were in vain, for the people would not believe him. Mr. Swartz was then requested to write letters to them as before; he cheerfully did so, assuring them, that at his intercession, kindness would be shown them, and that their oppressions should be removed. The people immediately believed his word, and seven thousand men came back in one day; and the rest of the inhabitants soon followed their example. He then exhorted them to exert themselves to the utmost in the cultivation of their lands, which should have commenced in June, but nothing was done even at the beginning of September. The people instantly replied, "As you have shewn kindness to us, you shall not have reason to repent of it, we intend to work night and day, to show our regard to you."

ATHEISM.

The following anecdote will exhibit clearly the strength of Atheistical profession. It is matter of fact, of recent occurrence.

[*Philadelphian.*

Mr. B. a resident of ——, had long been a *declared* Atheist, and in this manner always resisted the messages of grace. Mr. ——, a minister of Christ, whose praise is in the churches, and who had much practice and experimental knowledge of the deceitfulness of the heart, came to the town of ——, and gave notice that he would preach the next Sabbath. The friends of Mr. B. invited him to attend the preaching of the word on that day, with the express intent of putting his infidelity to the test. Well said he in a tone of confident assurance and defiance, "I will go." He went, and while the preacher reasoned of a judgment to come he trembled. After the close of the service of the sanctuary, a friend introduced him to the preacher, observing at the same time, that he was an Atheist. "An Atheist," said the minister. "Yes, Sir," said Mr. B. "I'm an Atheist." "'Tis impossible," said the minister. "'Tis true, Sir," said Mr. B. "and I should be glad of an argument, Sir, as I hold it impossible for any man to prove to me that there is a God: and Sir—" "but hold," said the minister, "I must first be satisfied that you are an Atheist." "Well Sir," said Mr. B. "do I not tell you, Sir, that I am so?" "But my Bible," said the minister, "declares that the human heart, which of course includes yours, is not only desperately wicked, but deceitful above all things and the Holy Ghost therefore asks, who can know it; peradventure, therefore, you may be deceived in this matter." "But Sir," said Mr. B. "*do I not know* what I believe? am I not a rational creature?" "Well," said the minister, "let us try the point, I will propose a test to which you can submit without difficulty or trouble. If you will pledge yourself to pursue the course which I shall direct, I will then proceed to the argument which you seem so much to desire." "I do not wish," said Mr. B. "to pledge myself thus blindly to do any thing. What will you have me to do?" "It shall be," said the minister, "such a thing as shall be perfectly consistent with your professed belief and also reasonable and easy. (If yourself being the judge) it shall not be so according to your own scheme—you shall be under no obligation to perform it." "Very well," said Mr. B. promptly, "I will. what do you propose, Sir?" "This night," said the minister, "When deep sleep shall fall upon man, and thick darkness shall cover the world, you shall, taking solemn tho't and after deep meditation, walk deliberately and alone to yonder hill, and in the thick darkness of the forest which covers its summit, you shall stand, and raise your eyes and your clenched hands to the firmament above you, and shall then declare; There is no God who created me—There is no God who preserves me—There is no God whom I fear. Will you do this?"

"I, I, I, cannot say that I will" said Mr. B.

Oh said the minister you are no Atheist, I was sure you was mistaken. We agree on this point, there is no place for argument.

SILLIMAN'S JOURNAL.

The following notice of this interesting work is extracted from the columns of the New York Advertiser.

We have just received the first number of the 10th volume of "*The American Journal of Science and the Arts: Conducted by* Benjamin Silliman." We have repeatedly noticed this very valuable work, and we again take the liberty to recommend it to our readers as well worthy their attention and patronage. From the title, it might naturally be supposed that its contents would be interesting to scientific men alone. But such is not the fact. There are articles in every number, and particularly in the present, which will gratify readers of all descriptions. Among these may be mentioned—"Facts relating to certain parts of the State of Ohio, by Dr. Hildreth; an article on the North West Passage, by Dr. Lee; Notice of the Scenery, &c. in some parts of France, from a letter written by an American gentleman to the Editor; Notice of Minerals, &c. in Palestine and Egypt, in a letter from Mr. Bird, Missionary, to the Editor;" &c. Indeed, a great deal of useful information for common readers, will be found scattered through those parts of the work which relate more immediately to scientific subjects; and particularly with regard to the geology, and the mineralogical productions of our country.

To shew what is the character of this publication among learned foreigners, we extract the following passage from the Paris *Revue Encyclopedique*, for May, 1825. "We see that the Journal of M. Silliman is among the number of those which are read with pleasure and curiosity, as soon as they appear, and which, as a component part of our libraries, will be at all times consulted, and will furnish useful materials to philosophers of the present and future generations." Again—"This number of an excellent Journal, from which we have often entertained our readers, is very rich in articles of geology, mineralogy, and natural history."

The work is an honour to our country and has done much to extend our reputation for science abroad. As such it richly deserves extensive patronage and support.

From Silliman's Journal of Science.

Recipe for driving Insects from Trees.—Bore a hole into the trunk of a tree, as far as, or into the heart, fill the hole with sulphur, and place in it a well fitted plug. A tree of from four to eight inches in diameter requires a hole large enough to admit the little finger, and in the same proportion for other and larger or smaller trees. This will usually drive the insects away in the course of forty-eight hours, but uniformly succeeds perhaps sometimes after a longer time. These facts were mentioned to me by the Rev. Dr. Woodhull. He stated that a fine large shade tree in Albany, was so infested with worms and caterpillars, that passers by were obliged to make a circuit to avoid it; it became so much a nuisance that they were on the point of cutting it down, when the application of this experiment in forty-eight hours entirely cleared it of the insects. Colonel Rutgers of New-York, has tried this experiment with (I think) uniform success; and in several instances, fruit trees which were almost lifeless were restored. B. D. S.

THE ITINERANT.

The annexed account of a remarkable itinerant, who formerly traversed annually, and perhaps still does, nearly the whole extent of the civilized part of North America under the impression of religious obligation we copy from one of the journals of the United Brethren.

"July 25th, 1825. We had a visit from a German, called Spitzenberger, on his tour through Canada and the United States. According to his statements he walks annually upwrads of seven thousand miles, passing from Quebec, through Nova Scotia and the New England and Atlantic States down to Georgia, then up through Tennessee, Kentucky &c. to the Arkansaw, then turning up again towards the Northeast, thus performing an annual route of great extent; this visit was the fourth he paid us while on his peregrinations. He consider himself bound in conscience, in consequence of some special revelation, to travel constantly and in every season of the year. He also believes himself to possess some special clue to the revelations of St John, particularly as regards the divine punishment impending upon the wicked. He has travelled through France, Germany and Italy.

Paper Making.—A discovery has been made in France of a material capable of superseding the use of rags in paper making. It is a composition that resembles a preparation of the finest quality of rags, and is readily converted into a pulp, without the employment of any kind of machinery; and by which the best kinds of paper are made. This material can be provided at so cheap a rate, that it is estimated its whole cost including its preparation, will be less than six pence per pound.

[*Lon. Jour. Arts and Sciences.*

The Shakers' Cider.—A recent tourist, whose observations appear in the New-York Commercial Advertiser, gives the following, respecting the mode of making and preserving cider, as practised by the Shakers of Canterbury, in New-Hampshire:

"Their fine cider sells in Boston for *ten dollars* the barrel, a fact which has several times gone the rounds of the newspapers. We made particular inquiries respecting their mode of manufacturing this article, but could not learn that they had any particular process. Their fruit is of the ordinary kind, and the apples are gathered as they fall, and housed,—Late in November they are ground in a mill, after the defective ones have been carefully separated, and the pumace is suffered to remain in the vat over night, and until it assumes a red color throughout. It is then pressed in the usual manner, and the cider is put into casks perfectly clean and sweet. They prefer rum hogsheads when it is possible to obtain them. In December, after the fermentation has subsided, they rack off the cider, and add to each hogshead a gallon of brandy distilled from the lees. In March they again rack into clean hogsheads, and the liquor requires no further attention. They never drink it until it is at least two years old, and it continues to improve by age. That which we tasted was five years old."

There is some moral, as well as humour in the following.

THE DUTCHMAN'S ADVERTISEMENT.

Mr. Printer—Publish mine atverdishment and here ish mine tollar.

[O, yes sir—hem—thank you sir.]

(☞LOOK AT DIS?☜)

All de folksh ish makin demselves de coroner or de sheriff, some ting or oder, and now I tinks I noes more apout dem ash nopoty, so I hereby appoints mineshelf for dese offices, and forpids all de peoples to vote by me, trustin dat de larnin of mine poy Kopus will pe mine only recommentation.

HANS VAN HOGGENHOFF.

N. P. I lives all oper de county.

OLD BRANDY.

ONE pipe old real Champaign Cognac Brandy, of the vintage of 1779, just received and for sale in bottles, or on draught, by

J. C. HASTINGS & CO.

Utica, August 1, 1825. 57tf

NOTICE

TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

or sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.

Utica, 20th Jan. 1825.

Piano Forte & Violincello

FOR SALE.

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A VIOLINCELLO, made by the noted Sebastian Kloz.—Price $100.

I. J. BERRY,

Corner of Genesee and Bleecker streets, a few rods south of the canal, and opposite Sage Luce's & Tavern. 51tf

Steam Navigation Company.

THE new Steam-boat Commerce, captain Seymour, with the Safety barge Lady Clinton, and the new steam boat Swiftsure, captain Stocking, with the Safety-barge Lady Van Rensselaer, will, until further notice be arranged as follows:

Leave New York.	Leave Albany.
Monday, at 10 A. M.	Monday at 10 A. M.
Tuesday, 4 P. M.	Tuesday, 3 P. M.
Thursday, 10 A. M.	Thursday, 10 A. M.
Friday, 4 P. M.	Friday, 3 P. M.
Saturday, 4 P. M.	Saturday, 3 P. M.

For Passage, at New York, apply on board, at the Cedar street wharf, in the rear of the City Hotel, or to W. C. Redfield, 137 Washington street; And at Albany, on board, in front of the Pier Bridge, foot of State-street, or to Rathbone & Chapin, 67 Quay-street.

New-York, Aug. 15, 1825. 61tf

WHITESBORO' ACADEMY.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. Chittenden Baldwin, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 44tf

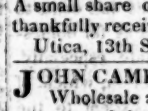
WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret, do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dye Stuff, together with a general supply of GROCERIES.

52tf A. HITCHCOCK.

Utica, June 28. 83 Genesee-street.



Wholesale.

J. C. HASTINGS & CO.
NO. 84, Genesee-st.

Have just received a fresh supply of

GROCERIES,

consisting of the following articles;

100 Chests Skin Tea,
10 Old Hyson, do.
15 Young Hyson, do.
20 Souchong & Bohea, do.
10 Pipes Cognac Brandy,
12 Hhds. St. Croix & Jamaica
6 Pipes Swan & Schiedam Gin
20 Bags Coffee,
20 Pepper & Spice,
10 Boxes Lump Sugar,
30 Bbls. Brown do.
20 Kegs Raisins,
30 Boxes, do.
2 Tierces Rice,
25 Kegs Tobacco,
40 Qr. Casks Malaga, Sherry, Lisbon, Teneriffe, Port, & Madeira WINES,

and almost every other article usually kept in their line, which they offer at the lowest price, for Cash, or approved paper, payable at either of the Banks in this place.

Utica, August, 1825. 58tf

NEW GOODS.

No, 36, Genesee-Street.

THE Subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also, 50 crates Crockery & Glass Ware, with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of the public patronage will be thankfully received. OREN CLARK.

Utica, 13th Sept. 1825. 63

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May 24, 1825. 2tf

UTICA

Looking-Glass Factory.

WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y30

REMOVAL

I. J. BERRY,

WISHES to apprize his friends and the Public in general, that he has removed from No. 65, Genesee-st. to the

NEW BRICK STORE,

corner of Genesee, and Bleecker streets, a few rods south of the Canal, and opposite Sage & Luce's Tavern,—where he has just received from New-York in addition to his former stock, a general and extensive assortment of

GROCERIES,

LIQUORS, WINE, FRUIT, FISH, &c.

comprising the best of Hyson, Young Hyson, Hyson Skin, and Souchong Teas,—Loaf, Lump and Raw Sugars,—Coffee, Chocolate, Rice Spice, Cloves, Nutmegs, &c.—Molasses, St Croix Rum, Old Jamaica Spirit, Holland Gin, Cogniac Brandy of a superior quality, Madeira, Port, and other wines,—Box and Keg Raisins, Prunes, Currants, Figs, Almonds, Walnuts, Maderia Nuts, Lemons, Anchovies, Florence Oil, Olive, Capers, &c.

Tobacco, in pound, half-pound, and small Papers,—Snuff, in Bottles and Bladders,—Spanish and American Segars,—Box Herring, Cod-Fish, Shad and Mackerel in barrels, and half barrels, '1825' brand. A quantity of *Wire Sieves*, made expressly for sifting meal, and a parcel of Bottled Cyder, of a superior quality, all of which will be sold at the most reasonable terms.

Country Produce taken in exchange for Goods.

He likewise has to inform the Public, that he continues his

GENERAL SEED ESTABLISHMENT,

at this Store, where may be had at proper seasons of the year, every kind of rare and common Seeds, Fancy flowers, Cabbage plants, Garden, and flower pot, &c. &c.

Utica, June 17th, 1825. 51tf

A. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries*: Wholesale and Retail, Feb. 3d, 1824. 3—tf.

TERMS OF THE WESTERN RECORDER.

I. The Western Recorder will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent. for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*